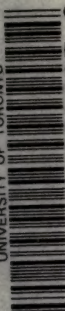


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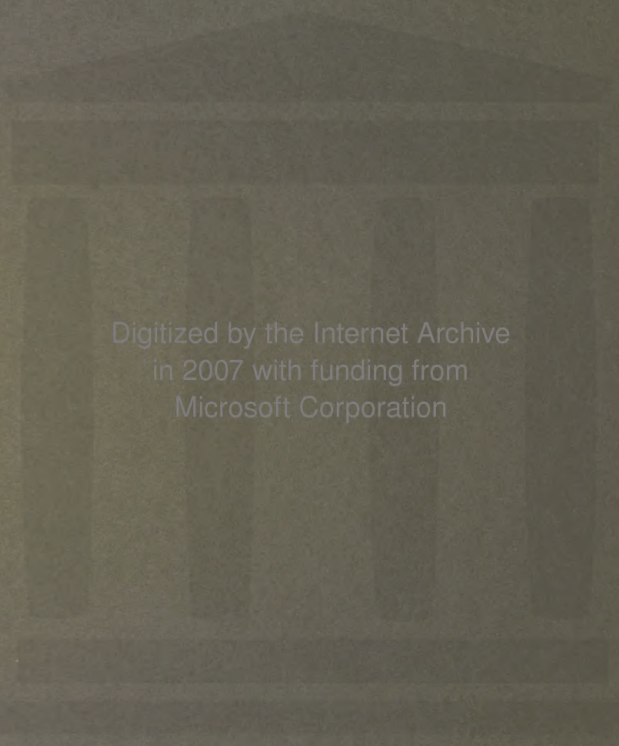
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The historical right of the
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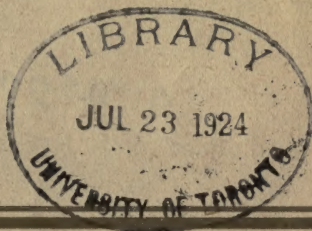
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**The
Historical Right of the Hungarian Nation
to its Territorial Integrity**

BY

Janos
DR (JOHN) KARÁCSONYI

Member of the Hungarian Academy of Science.



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The Historical Right of the Hungarian Nation to its Territorial Integrity.

The united attacks of the Bulgars and Petchenechs compelled the Magyars in 896 a. D. to emigrate from the lower Danube, the present territory of Roumania, to Hungary, where along the shores of the rivers Duna and Tisza the state of Hungary was founded more than a thousand years ago. No rights of other nations have been violated by this occupancy for at that time no other organised states existed in this territory, it was an uninhabited bare land as proved by the king of England, Alfred the Great.

Ten years later the Hungarians conquered the so-called Moravian and Pannonian Slavs extending thereby the borders of their land up to the rivers Morva and Lajta. However the Hungarians did not exterminate these Moravian and Pannonian Slavs, on the contrary they became their fellow citizens, their brothers, who were — on the other hand — eagerly seeking their friendship and their assistance against the Germans. Thus in the X—XII. centuries the Pannonian Slavs became leaders, members of the Hungarian nobility, soldiers. In time these Slavs have been entirely absorbed by the Magyars through this close connection and the Hungarian language has taken over many Slav words.

These ancient Moravian and Pannonian Slavs have nothing to do with the present Czechs, Slovaks and Upper-Moravians. The old Slav words incorporated into the Hungarian language clearly prove that these Moravian and Pannonian Slavs spoke an entirely different language from that of the Czechs or Slovaks. They did not even live on the same territory where Upper-Moravians and the Slovaks of to day reside, for their realm was situated on the plains bordered by the present Lower-Austria and by the rivers Morva and Garam. Either Dévény or Pozsony was their capital.

During the reign of St. Stephen the Hungarian nation was drawn into the sphere of Western culture. He introduced the Christian Catholic religion and transplanted Western administration and justice. *Christened by a Czech bishop Vítich (St. Adalbert)* Hungary became a centrally organised kingdom, acknowledged by the great Western Christian states, not only by Germany, but by France and England too. Political and commercial treaties were concluded with Hungary and family ties were formed with the family of the Hungarian king.

The powerful Hungarian state, erected on Western culture, then started to colonise those parts of Hungary left uninhabited by the migration of the nations.

The north western mountainous parts of Hungary were in the IX—XI. centuries the dividing territory between Hungary and Poland and beginning with 1009 between Hungary and the Moravian and Polish dukedoms. The Czechs have never had any right to this territory for as far back as 996 the Czech dukedom reached only as far as Königgrätz and Pardubitz and the new Moravian dukedom created in the years 1003—09 belonged to the king of Poland. Even the demands (not just claims) filed by the then crowned king Vratiszlav in 1086 pertained to the valleys of Upper-Odera and Upper-

Morva only. The fact that in the XV. century the Czech Hussites invaded our territory for the pure love of plundering and later on the mercenary Giskra ordered by the Habsburg dynasty, do not constitute any just claim to the land.

In the time of St. Ladislaus when the Moravian and Polish dukes were bound by family ties to the king of Hungary there was no further reason for the existence of a bare territory dividing the two realms and so colonisation started. First the members of the royal household were moving from Nyitra to Trencsén, from Bars to Zólyom, from Hont to Liptó and Gömör counties, but as these were only few in numbers and the clearing of forests not to their liking, Germans were settled there and later on the ancestors of the Slovaks of to-day were permitted to emigrate from the upper valleys of the Morva-Odera and Visztula. These ancestors of the Slovaks while living in the northern part of the Carpathians were called in the X—XI. centuries the White-Croatians. This goes to show that even then they differed and as to their tongue differ even now to a very great extent from the Czechs and Poles.

Documents are still existing showing that this territory has been colonised mostly by the so-called "soltész", a sort of contractor who brought people from foreign lands in order to clear the forests.

Besides these documents all names of cities or townships ending with "Hau" or "vágás" (cut) prove that this territory was colonised at a later date and from authentic documents it can be shown that all colonisation has been started by the Hungarian kings, noblemen or the clergy. Especially the clergy of Esztergom and the one of Nyitra (founded around 1116) has taken care of the immigrant Slovaks, built churches and schools for them. Péter Pázmány provided them even with priests speaking their own language and since 1790 they have an extended

literature of their own, by means of which they were able to hold on to their nationality to such an extent that even the famous Czech ethnographer Konla had to admit that not only their language but also their dress, their architecture a. s. o. is entirely different from that of the Czechs and the other Slovaks. Schools and offices were always open to them and many of those who did not attempt the destruction of Hungary attained without opposition the foremost positions.

In the north-eastern part of our country the Carpathian Mountains and valleys were also uninhabited in the X—XIII. centuries for these parts served as a division between Hungary and Red-Russia. Documents of 1243, 1263, 1270, 1272, 1278 and 1284 bear witness to the fact how far the hunting grounds (*loco venationis regum*) reached, which were abundant in game but scarce in population.

Red-Russia came in 1349 under the rule of Kázmér, king of Poland, an uncle of the king of Hungary and later on in 1370 under the rule of the king of Hungary himself. In these times there came Ruthenians from Red-Russia to pasture their cattle in this uninhabited territory, first — according to a law enacted in 1426 — only temporarily, but as it soon became known that the forests yielded much larger revenues when inhabited, the king and some other noblemen settled many Ruthenians in this territory, in which especially the two contractors Soltész and Kenéz assisted him. In the northern part of the county of Zemplén no less than 136 such "Soltész" settlements were in existence, showing that the colonisation there has started not so very long ago.

The Ruthenians have been exempted by the Hungarians from paying tithes. They were permitted around 1410 to have an ecclesiastical head in the person of the Bishop of Munkács, who was

compelled by Gabriel Bethlen in 1627 to found a Gymnasium (highschool). After 1647 many a Ruthenian youth has been educated in Hungarian schools and the Ruthenian literature started in Hungary as early as 1698.

At the time of the Hungarian immigration the greatest territory left uninhabited was in the south-eastern part of the country. This territory being situated beyond great forests has been called Transylvania or Erdély. It was left uninhabited in 896 for the only reason that next to this territory in Roumania of to-day their most cruel but also the strongest enemies of the Hungarians, the Beskides (Bessenyők) lived. This has been attested to by the Greek emperor Constantinus Porphyrogenitus in 950.

The allegation therefore that the Oláhs or Roumanians of to-day have inhabited this territory continuously since the colonisation inaugurated by emperor Trajan is false. We have the statements of three authors Flavius Vopiscus, Eutropius and Rofus Lextus that the Roman emperors removed all the inhabitants from Dacia to the left shore of the Danube. There did not remain a single Roman, hence no Roumanian or Oláh could descend from him.

The falsehood that the Oláhs or Roumanians originate from Dacia is proved by their own language too. Philology has shown without doubt that the Oláh or Roumanian language originated in the VII—X. centuries only. It originated from the language of those herdsmen who were transplanted from southern Italy to Albania and Thessalia. On the other hand it is also proved without doubt that Transylvania and Roumania of to-day was occupied by the Western Goths from 260—376, by the Eastern Goths from 376—452 (under the rule of the Kuns) by the Gepids from 452—568,

later on by the Slavs under the rule of the Avars. In the VII. century this territory was called Slavonia by the Greek. After the downfall of the Avars and the retreat of the Slavs, Transylvania and the mountainous counties Krassó-Szörény have been left uninhabited and only Roumania with her fertile pastures has been occupied by the Bulgars, Magyars and Bessenyős.

During the reign of St. Stephen vigorous Hungary started gradually to occupy and to colonise Transylvania. He occupied in 1010 the valley of the river Szamos situated in northwestern Transsylvania, built cities and townships and populated them with Magyars. In 1092 St. Ladislaus linked the valleys of the Maros and the Kisküküllő to Hungary and populated them with Magyars and Székelys. King Geza II. permitted the Wallon-Italians and Saxons emigrating from Burich and Tachen to settle in the territory of Segesvár and Nagyszeben. Finally in 1211 the German Order of Knights started the colonisation of the territory of Brasso with the permission of King Andrew II.

In 1245 the number of the Magyars, Székelys and Saxons was diminished by the murderous attacks of the Tartars to such extent that their expansion ceased though the higher located mountainous parts of this territory were still bare. For this reason the kings of Hungary permitted shepherds of Roumania and Bulgaria to settle there. They were used partly as frontier-guard partly as soldiers and stood under the jurisdiction of special authorities, the so called "Vajdák". The rest was colonised by contractors so called "Kenéz" who acted for a long time as their judges also.

Not counting therefore that little fraction transplanted by King Béla III in 1183 from the territory of Sofia—Nish to Kercz (in order to act as borderguard) the Oláhs (Roumanians) immigrated into

our country only after 1245. In 1293 their number was still so small that there would have been plenty of room for all of them in the valley of Szekos, east of Gyulafehérvár, an area of no more than 25 square miles. Their number increased however to a large extent in the XIV. century when extended settlements were in progress. Most of the settlers came into the mountainous counties of Krassó-Szörény, Hunyad—Alsófehérvár, Zaránd, Bihar, Szatmár and Máramaros. From these the large landowners derived some income too as most of the settlers raised hogs and cattle. In order to give an asylum to the aforementioned "Vajda's" from Roumania, the Hungarian kings ceded the forts of Fogaras and Omlás to them. Vajda Vlajkó settled these new Roumanians in the county of Fogaras, which territory has even in 1372 still been called "nova plantatio", new settlement. From at least 229 Oláh or Roumanian townships we can prove with authentic documents that they were founded after 1241 and for about more than 500 townships and cities we have proofs that the Oláhs settled there only after 1526 in place of the extinct Hungarians. During the five years from 1641—1646 no less than 10,000 Oláh families, that is 50,000 people immigrated into Hungary from Roumania, as can be proved by contemporary writers.

As at the time of their immigration the Oláhs (Roumanians) were under the leadership of Bulgar-Slav Kenéz and Bulgar-Slav priests, the language of their public worship was for centuries old-Slav. Especially here in Hungary the Protestant sovereigns of Transylvania and some Transylvanian Protestant ministers were eager to introduce to the new settlers Western culture and persuaded their priests to abandon the old-Slavic language. The Holy Scriptures were translated into Oláh (Roumanian) and the priests compelled to preach in

Roumanian. After a good many of them changed faith and became Catholics, the Hungarian Catholic clergy sent many Roumanian young men to Rome and Vienna by whom the Roumanian national literature was started. Furthermore many Hungarian scientists, educators and tradesmen went over to Roumania.

It was therefore the Hungarian nation — as we see — which introduced culture into Transylvania. The Hungarian created such a feeling of public safety that the Oláhs trustfully settled down and acquired the first rudiments of justice and administration.

It would be a terrible injustice therefore to tear away Transylvania from the Hungarians who after the horrors of the immigration of the nations were first to plough this soil, who received the Saxons and Oláhs with friendship. It would be a terrible injustice also to cede Transylvania to a nation which immigrated three centuries later to the then already safe territory.

Into the southern part of our country immigrated but only after 1389 that tribe of the Serb people which was called Rácz. Up to that time only Hungarians lived in this territory and French travellers of the XIII—XV. centuries bear witness to it that this part of the land always belonged immediately to the Hungarian kingdom. This Rácz people never claimed for themselves special rights or special territory, only those Serbs who fled from Old Servia at the end of 1690 did so. This claim was unjust for emperor-king Leopold I and also his generals — as can be proved by their letters — promised special territory and special government only in case they should be brought back to their old country, to Servia. This is acknowledged by the most famous historian of the Serbs, by Hilarian Buvarác and by their foremost leader Száva Tököly. Besides this

in 1792 even this unjust claim to special territory and special rights was renounced by all the Serbs inhabiting Hungary, in consideration of which they received a form of selfgovernment and such special rights in regard to schools and churches that shortly after their literature was started and schools were built, the students of which became the first workers for the national culture in Serbia after it was freed from the oppression of the Turks in 1864.

Would it not be peculiar if the Hungarians would loose their own home procured and defended with their own lifeblood just because they gave shelter to the poor immigrating Serbs!

The parts beyond the Dráva were not the dwellingplaces of some one unified nation but can be divided into three sections according to history, geography and ethnography.

The eastern part of the Bulgarian territory located between the Dráva and Száva has been occupied by the Hungarians in 897. The Bulgars had neither geographical nor historical rights to this territory. Porphyrogeneta Constantin is witness to it that this part has been in possession of Hungarians as early as 950 wherefore the Hungarian kings St. Stephen and St. Ladislaus subordinated its population to the Bishop of Pécs and Kalocsa. Then entirely Hungarian counties with Hungarian jurisdiction have been organised.

After the bloody battle of Rigómező in 1389 the Serbs joined the Turks till 1406 and together devastated this territory. The Turks continued this from 1458—1526. By and by this territory became depopulated. Later on, but especially after 1526, so called Rác (Serbs) settled down in great numbers so that in the XVII. and at the beginning of the XVIII. century this territory was called Little-Rácia. In 1746 it has been linked partly with the military borderguard territory

partly it became subordinated to the Banus of Croatia and Slavonia under the name of Lower-Slavonia, but as to taxes and representation they still were subordinated directly to the Hungarian government. Since 1848 viz. since 1871 it is entirely a part of the Banate of Croatia-Slavonia.

The population of the western part of the territory located between the Dráva and Száva is not Croatian but Slavonian and has a special (Kojkavci) dialect. Only in 1443 and after 1528 did real Croats settle there.

This territory belonged from 843—1083 to the German Empire. In 896 it was governed by the duke of Braslav. In 901 it came to Bavaria, in 976 to Carinthia. St. Ladislaus making war upon the Germans in 1082—83 in order to compel the German emperor Henry IV. to abandon the storming of Rome, occupied this territory and connected it with Hungary to which the German emperor agreed, according to the peace treaty of 1092.

The Croatian kings themselves never laid any claims to this territory and never possessed it. They did not build a single fort, a single church. It is a mistake to assert that one of the Bishops, territory — mentioned in the proceedings of the Council of Spalato in 926 — was located here for the territory between the Dráva and Száva always belonged to Pannonia. This archbishop of Dalmatia and the bishops subordinated to him could therefore have no jurisdiction. On the contrary, the memories of the German rule were still noticable even in the XIII—XV. centuries partly in the taxes similar to those in Carinthia, partly in the names of official boards.

St. Ladislaus in order to elevate the neglected Slavon people in the territory situated between the Dráva and Száva established a bishopric seat in

Zagreb and by dividing this territory into three counties, introduced Hungarian jurisdiction. Only in 1190 did king Adalbert III. join the three counties Körös, Zagreb and Varasd to the dukedom of Croatia of which his son was the ruler. And as the Croatian dukedom was also called the Slav dukedom, the name of Slavonia was applied to these three counties too, and from 1241 to 1746 this territory has been constantly called Slavonia.

It is clear therefore that also the western part of the territory situated between the Dráva and Száva has been civilised by the Hungarians. The Hungarians defended it against the spreading of the Turks, but they never suppressed the mother-tongue of its population and always helped to develop their selfgovernment. The population appreciating this clung to the Hungarians faithfully up to the XVII. century. Under Hungarian influence its Catholic literature (the Protestant literature stood under the influence of the German and Slovenian clergy) was started, their jurisdiction especially private law was the same as in Hungary, so that the famous *Tripartitum* of Verbóczy has been translated and published by Pergosid in the Slavon language in 1574.

Old Croatia was located south of the river Kulpa and the mountain Gozd in the valleys of the Urna, Koka and Cetina. It was from 800—1059 a separate dukedom. In 1059—1090 a separate kingdom. Around 1063 Géza I. king of Hungary married the sister of Peter Krekimir, king of Croatia. In 1090 the male line of the Croatian king being extinct, Croatia by right of female lineage became transferred to the sons of Géza I. king of Hungary. For this reason Almos, the second son of Géza I. and with the help of his uncle St. Ladislaus has been made king of Croatia in 1091.

In 1095, however, Almos resigned from the Kingdom of Croatia in order to secure for himself the Hungarian dukedom of the territory located beyond the Tisza and transferred the Croatian Kingdom to his brother Coloman, king of Hungary. Coloman after suppressing Croatian insurrections in 1096 united Croatia with Hungary as his inheritance from his mother's side. Later on in 1104 Coloman made an agreement with the emperor of Greece, the then ruler of the cities of Dalmatia and linked these cities to Hungary also.

To the Croats and Italians living in these Dalmatian cities selfgovernment was granted. The Croats were able to go to war under the rulership of their Bans, special judges passed sentences on them and they could even maintain their old letters. The citizens of Dalmatia too elected their own officials and kept strictly to their habitual rights.

Thus the Hungarian nation did not become an oppressor of the Croats but on the contrary its saviour. If the Croats would not have come into such a close contact with the Hungarians, the pressing Serbs would have assimilated them entirely in the XIII. century, depriving them of their language and culture. Besides this in 1493 and 1501—2 the Hungarians defended them against the Turks, as far as this could be done, and when the Croats had to flee from their old country in 1528, the Hungarians received them cordially, granting them special rights.

Anything published by Croatian historians contrary to these facts is based either on error or untruth.

It is untrue that the Croats submitted themselves to the king of Hungary by an international agreement in 1102. A canon of Spalato has written something to this effect in 1330 but his report

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Croats
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as Serbs













shows such great ignorance that in the face of authentic data the assertions of so illiterate a person can be accepted by ignorant or prejudiced people only.

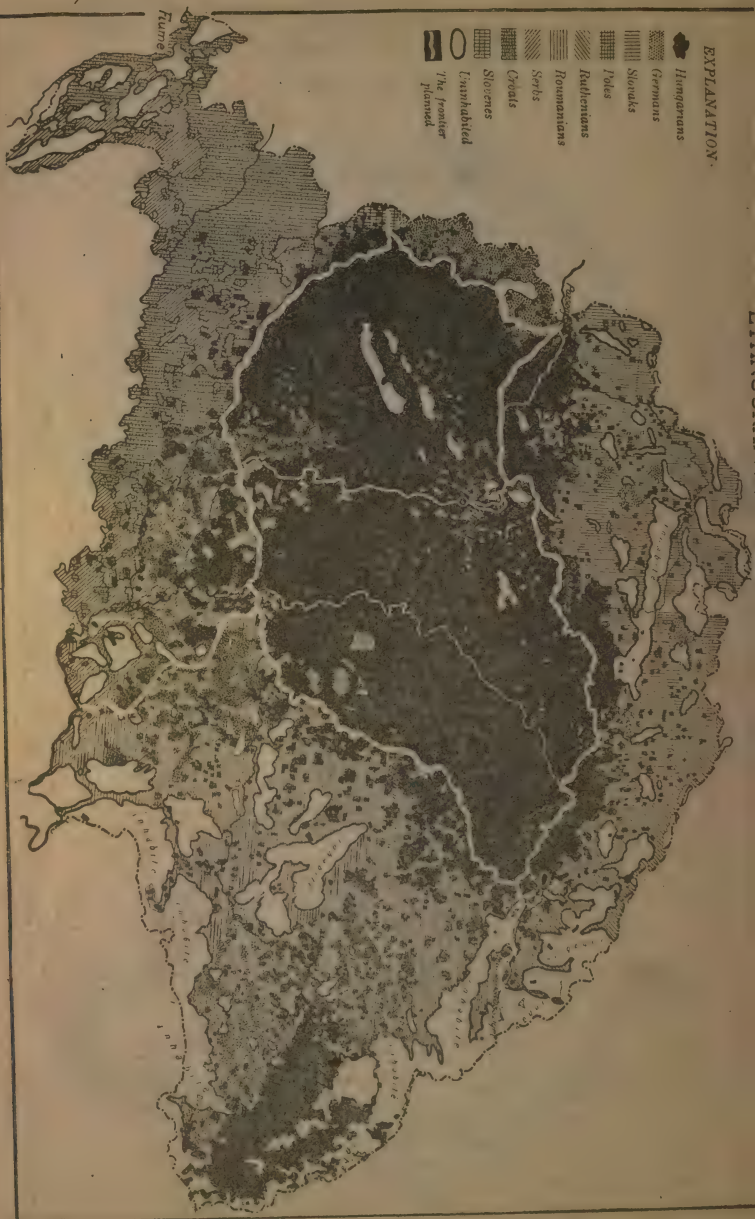
It is untrue furthermore that Coloman has been crowned Croatian king in Tenger-Belgrad in 1102. The charter of Zara referring to this is a fraud committed by the solicitor of the nuns of Zara 90 years later. But this solicitor made so many diplomatic errors in preparing this forgery that only those can be misled by it, who want to be misled. However, even he did not dare to report that king Coloman has been crowned "*regem Croatiae*", so that just the decisive proof is missing. Granting even that the crowning has taken place in Tenger-Belgrad this could have been only the usual introductory crowning.

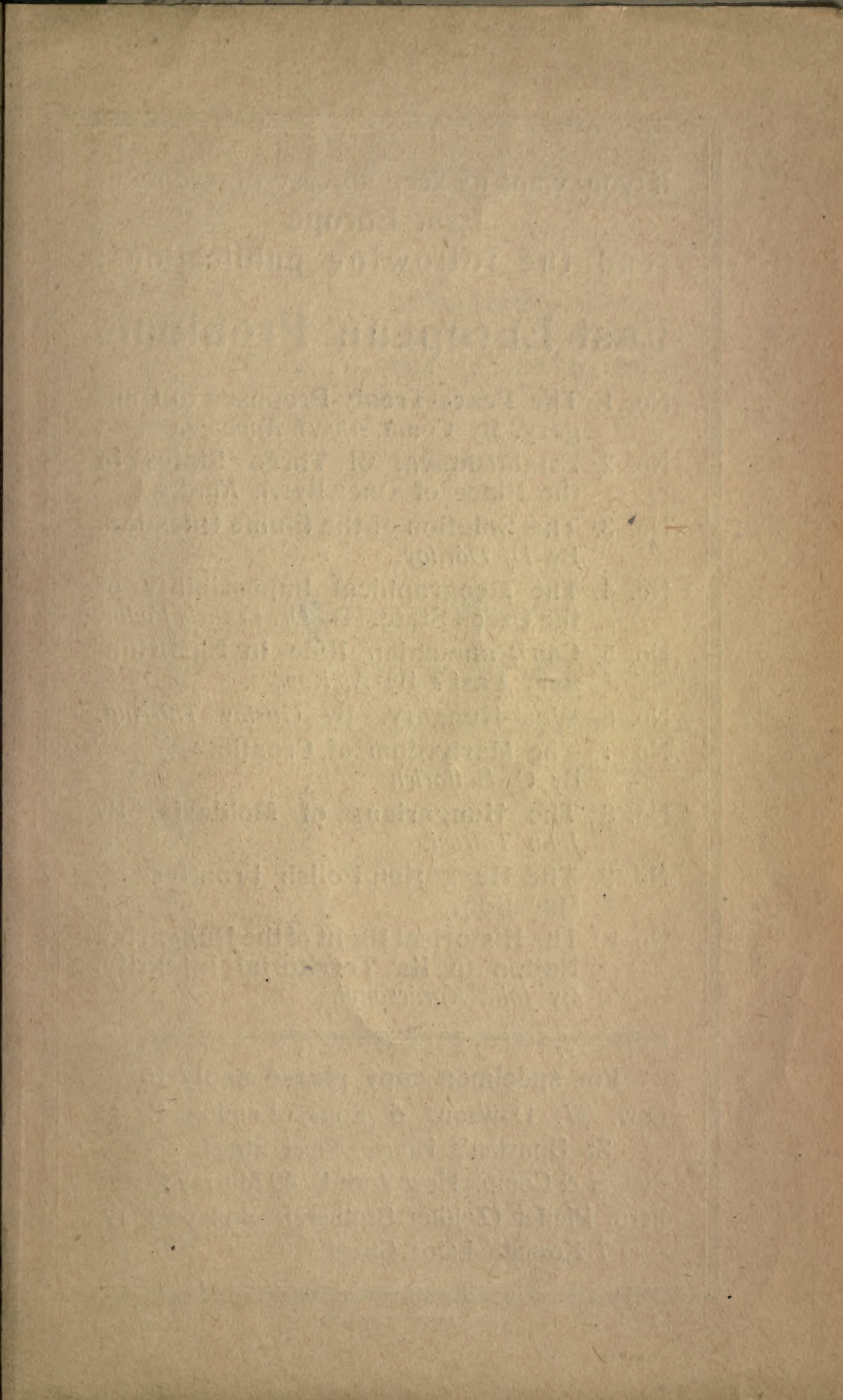
Bosnia and Herzegovina also fell as an inheritance to the royal Hungarian family. King Adalbert II. married the daughter of the first duke of Bosnia, whose dowry Bosnia or otherwise called Rama he bestowed upon his son Ladislaus in 1138. It is true that this Bosnia became an independent kingdom but true is also that this independent kingdom had been utterly destroyed by the Turks in 1463. One year later king Mathews I. reconquered the northerly part of Bosnia from the Turks and from the Bosniaks, renewing the rights of the Hungarian kings. The dukes of Herzegovina on the other hand have themselves taken refuge with the kings of Hungary when in 1482 Herzegovina was occupied by the Turks.

Bosnia as well as Herzegovina remained under the jurisdiction of their own bans and dukes and adhered to their customs because Hungary never annihilated any other nationality and never tried to abolish customs not in contradiction with the public safety. Both countries were flourishing

EXPLANATION

-  Hungarians
-  Germans
-  Slovaks
-  Poles
-  Ruthenians
-  Romanians
-  Serbs
-  Croats
-  Slovenes
-  Uninhabited
-  The frontier
-  Planned





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